VIRTUE

VICE

Youth that in Vertue's *ways do walk,*
Eternal Life will gain:
But those that Vice *pursue are doom'd*
To Everlasting Pain.

YOUTH's *Divine Paſtime.*

PART. II.

Containing near Forty more Remarkable Scripture Hiſtories, with Spiritual Songs and Hymns of Prayer and Praiſe. Turn'd into Engliſh Verſe, and Enliven'd with Pictures proper to each Hiſtory. None of them being printed in the firſt Part.

Very neceſſary for the Virtuous and Innocent Diverſion of Young Perſons.

By *R. B.* Author of the firſt Part.

He often with a Verſe is pleas'd
Who from a Sermon flies;
And ſo may chance to turn Delight
Into a Sacrifice.

All that we know about the Bleſt
Inhabitant above,
Is that they always Praiſes ſing,
And that they always love.

The Second Edition.

Printed for the Bookſellers of *London* and *Weſtminſter.*

43.
6.
233.

To the Young Readers.

DEar Children unto you I now
A Second Part addreſs;
Becauſe the Firſt among you hath
Obtained good Succeſs.

Whereby you may acquaint your ſelves
With ſacred Scripture Story;
Which in the End, you'll ſurely find
To be your greateſt Glory.

For if the Way to Heav'n you know
You need know little more:
But if you do not, all's in vain,
That you have learnt before.

This Way God's Word to you doth ſhew,
'Tis precious ſweet and pure:
All Happineſs is contain'd therein,
It is a Rule moſt ſure.

'Tis Heav'n tranſcrib'd, and Glory pen'd
Wherein God's Mind, no doubt,
When he this Gift did ſend to Men,
was fully copied out.

Therefore, Dear Youth, be ſure that you
By this Rule ever live
That in the End eternal Life
God unto you may give.

R. B.

I *The tower of* Babel
Gen 11. 1

AFter the dreadful Flood was paſt,
And Mankind did abound,
A Tower they Build, for fear the Earth
Should once again be drown'd,

And that they to poſterity,
Might leave a laſting Name.
The Almighty ſaw it and was much,
Diſpleaſed with the ſame.

And to prevent this vain Attempt,
Their Language did confound
That what they to each other ſpeak
Was but an empty Sound.

So that one cries, Come bring me here
A Trowel quickly, quick;
But he a Hammer reaches him,
One he cries Hew this Brick;

Instead of which he busie is
To cleave in two a Tree.
Make fast this Rope another bids;
And then they let it flee.

One loudly calls for Planks and Boards,
Another Mortar lacks;
But to the first a stone they bring,
And to the last an Axe.

One in great haste does nails require,
And him a Spade they give.
Another for a saw doth ask,
And him they bring a sieve.

Thus being crosly croft they fret
And vex but all in vain;
For what one with much Pains hath made
Another spoils again.

This make them leave their Work undone,
And like mad men, or fools,
They Scatter all their Stuff abroad,
And tumble down their Tools.

II. Lot *and his two Daughters.* Gen. 19. 30.

WHEN *Sodom* and *Gomorrah* were
Conſum'd by Fire that fell
From Heav'n, and all that pleaſant *Land*
Seem'd to reſemble Hell;

Lot's Daughters, thinking all Mankind
Had been deſtroy'd thereby,
Contrive together how they may
Preſerve poſterity.

They make their Father drunk with Wine,
And then both with him lye;
He being ignorant of this,
Their wanton Policy.

Thus

Thus *Lot* whose righteous Soul was vext
With *Sodom's* Wickedness,
And who to them a Preacher was
Of Truth and righteousness.

Yet when his Daughters tempted him
To drink wine to excess,
He fell into that odious vice,
And Crime of Drunkenness.

Which caus'd him likewise to commit
That great and henious Sin
Of Incest with his Daughters who
Were both with Child by him.

Great God if such a Man as *Lot*
Was subject thus to fall,
How ought we daily upon thee,
For Grace and Strength to call,

That from temptation thou wouldst us
Continually preserve,
That thee with fear and trembling we
Continually may serve.

Intill thou us in Mercy shalt
Into thy Kingdom bring,
Where we with Saints and Angels may
Eternal Praises sing.

III. Jacob *and* Esau, Gen. 32. 33.

Jacob with all his Family,
Returning to his Land,
Much doubting they should fall into
His Brother *Esau*'s hand,

And that he would destroy them all
For former *Injuries*:
He therefore sends to pray they may
Find Favour in his Eyes.

The Messengers return and say
Esau with full Career
Was coming with four Hundred Men,
And quickly would be there.

Jacob was now in great *Diſtreſs*,
And very much afraid,
And call'd upon the Lord his *God*,
That he would ſend him aid.

And *Jacob*'s Faith and Prayer and now
So powerfully prevail,
That God a Bleſſing leaves with him,
Such as ſhould never fail.

Eſau inſtead of harming him,
Or any thing of his,
Only encounters him with Love,
And with a friendly Kiſs.

Kindly each other they embrace,
And both ſhed *Tears* of Joy,
Thus they who on the Lord depend
No Evil can annoy.

And now they ſeem to ſtrive who ſhall
In courteſy exceed:
Both cry, of earthly things they have
Sufficient for their need.

Eſau declares, he has enough;
Jacob ſays, he hath all;
God was his Portion, and with him
Compar'd, the World was ſmall.

IV Dinah *Raviſh'd*, Gen 35

YOung *Dinah* went abroad to ſee
The Daughters of the Land,
Shechem ſurpriz'd and raviſht her,
Who could not him withſtand.

Her Pray'rs, her tears, nor yet her Cries,
Did not at all avail:
The luſtful Prince's Strength againſt
Her weakneſs did prevail.

Old *Jacob* hearing it, was much
Diſpleaſed at the News;
That *Hamor's* Son thus without cauſe
His Daughter ſhould abuſe.

His Sons reſolv'd they would avenge
Their Families diſgrace;
Not only on the raviſher,
But upon all his Race.

Young *Shechem* to repair the wrong,
Demands her for his Wife,
Hoping thereby to put an end
To all Succeeding ſtrife.

Her Brethren to conceal their plot,
Seem willing to comply;
Pretending that they would imbrace
The Proffer'd Aimity;

If *Hamor* and his *Shechemites*,
Would all with joynt Conſent
Submit to Circumciſe their males:
Wherewith they were content.

When this new treaty they had made,
And thought themſelves ſecure,
Simeon and *Levi* ſuddenly
Their Ruin do procure.

Who boldly coming on the town,
Hamor and *Shechem* ſlay,
With all the Males and make their Wives,
Children and Wealth, a Prey,

V, Jacob *and his Twelve Sons,* Gen 49.

OLD *Jacob* on his Death-bed lyes,
And his Twelve Sons doth call,
That he might tell them that which should
In after times befal.

Ye Sons of *Israel*, Come, said he,
Your aged Father hear,
And unto what I shall declare,
Give an attentive Ear,

Reuben thou art my first born Son,
And of my Strength the Prime;
Yet shalt thou not excel, because
Thou to my Bed did'st clime,

Simeon

Simeon and *Levi* Brethren are
In much Iniquity,
Their Habitaions are full
Of Blood and Cruelty.

Judah, thy Brethren thee ſhall praiſe,
A Saviour from thee
Shall come; and unto him ſhall all
The People gathered be.

Zebulun near the Sea doth dwell,
His Ports ſhall Ships defend,
And his Dominion and Power
To *Zidon* ſhall extend.

Iſſachar, like a painful Aſs,
Doth heavy Burdens bear;
And finding eaſe and reſt is good,
The ſervile Yoke doth wear.

Dan doth his People judge, and will,
Do Juſtice unto all;
He'll bite the Horſe heels like a Snake,
And make the Rider fall.

Though *Gad* at firſt be vanquiſhed,
And have an overthrow;
At length he ſhall again prevail,
And overcome his Foe.

The Bread of *Asher* shall be fat,
In Plenty he shall live,
And all the Royal Dainties eat
His fruitful Land doth give.

Naphthali (like a Hind or Deer
Let loose) doth range the Fields;
Most goodly and obliging Words
To every one he yeilds,

Joseph is like a fruitful Branch,
That over-spreads a Wall;
His choicest Blessings, God will cause
Upon his Head to fall.

Benjamin like a ravening Wolf,
Shall seek his Prey around
The Fields and when the Evening comes
Divide what he hath found.

These the twelve Tribes of *Israel* were,
And thus their Father spake;
And then of his last Blessing they
Did every one partake.

His Blessings and Commands unto
His Sons, being finished,
Old *Jacob* dy'd and was unto
His Fathers gathered.

VI. *The Golden Calf.*
Exodus 32.

Israel although God's Works they ſaw,
Yet did not underſtand
The Wonders and the Miracles
He wrought in *Egypt*'s Land.

Nor did they keep in Memory
His moſt abundant Grace:
But him provoked at the Sea,
The Red Sea, to his Face.

Though to dry Land the Sea he turn'd,
And where the Ships did ſwim
They went on Foot as on the Sand;
They had forgotten him.

Moſes

Moſes was in the Mount with God,
And ſtaid there Forty days;
At which impatient they grow,
And ſoon corrupt their ways

A Molten Calf they do require
Aaron for them to make,
Declaring, they the Government
Of *Moſes* will forſake.

They made a Calf their Deity,
When they in *Horeb* were;
And worſhipped ſubmiſſively
The Graven Image there.

And thus they chang'd the glorious God
Into a golden Maſs,
Form'd in the likeneſs of an Ox
That feedeth on the Graſs.

For this, to ruin them God reſolv'd,
And would have made it good,
Had not his choſen *Moſes* then
Before his Preſence ſtood.

He ſtood before him in the Breach
To turn his Wrath away,
Or elſe they all had periſhed,
And been deſtroyed that Day.

Nor was the Lord appeas'd until
The Sons of *Levi* ſlay
Three thouſand of thoſe Men who durſt
Jehovah diſobey.

And his moſt holy Laws oppoſe,
By vile Idolatry;
Whereby they did the Lord of Hoſts
Preſumptuouſly defy.

THE Lord he is a jealous God,
And he will not indure
An Offering ſhould be made to him
Not ſtrange nor yet impure.
Yet *Nadab* and *Abihu* who
The Sons of *Aaron* were,
And who at *Sinai* Mount ſaw God
So dreadfully appear
Do offer now preſumptuouſly
Unto the Lord ſtrange Fire;
Which he had not commanded them,
Nor ever did require.
This ſo provok'd him that he ſent
A Fire which ſuddenly
Deſtroy'd them both: And theſe young Prieſts
Before the Altar dye.

For God tells *Moſes* that he will
By all be ſanctified
That him approach: And by all Men
He will be glorified.

Aaron their Father held his Peace,
Since 'twas the Almighty's Hand:
And *Moſes* Charg'd him not to Mourn
By God's expreſs Command,

Nor his ſurviving Sons; leaſt God
Should be provok'd thereby,
And in the Fierceneſs of his Wrath
They both ſhould alſo die.

But the whole Houſe of *Iſrael* were
Requir'd to bemoan
This Burning, which was kindled by
The Lord, the holy one.

And by this dreadful warning learn,
To worſhip him with fear,
Since no Man without Holin[illegible]
Before him ſhall appear.

The half burnt Carcaſes they take,
And in their Coats they carry
Without the limits of the Camp,
And there they do them bury.

II The *Rebellion of* Korah Dathan, Abiram *Num* 16

Orah and his Confederates,
Princes of *Israel*,
inst the Servant of the Lord,
leek *Moses* did rebel.

y envied his Authority;
nd yet not his alone,
Aaron too, who had the Stamp
f Consecration.

l when he summon'd them, they all
efused to appear:
to his Counsel and Advice
ould not at all give:

Alledging

Alledging, that from *Egypt*'s Land,
He only led them out
Into the wilderneſs, to bring
His own deſigns about.

Either with Want and Miſery,
Gods Heritage to kill;
Or elſe to make them ſubject to
His Arbitrary Will.

Moſes to God appeals againſt
Theſe falſe Accuſers who
Charg'd him with what he never did,
Nor never thought to do.

And bids the People inſtantly
From theſe Mens tents to fly,
Who for their crimes the common Death
Of all Men ſhould not die.

The Earth then opened ſuddenly,
Proud *Korah* to devour:
Yea, *Dathan* and *Abiram* too,
Were ſwallowed up that Hour.

A fire ſucceeded which deſtroy'd
Above two hundred more.
Which made the People tremblingly,
God's Mighty Power adore.

Phinehas *killeth* Zimri *and* Cozbi, Numbers 25

With Whoredom and Idolatry
Israel provok'd their God:
Whereby they oftentimes were brought
Under his ſmarting Rod.

With heatheniſh Women they themſelves
Moſt ſhamefully defile:
To *Baal Peor* they adore,
With Idols dumb and vile.

The Lord againſt them was incens'd
For this abhored Sin,
And New found out Idolatry:
And ſo the Plague broke in.

God

God his reſentment to declare,
To *Moſes* gives Command,
That the Idolaters ſhould be
Deſtroyed out of Hand:

That by this Execution
The Lord his Wrath might ſtay,
And ſo no more of *Iſrael*
The Peſtilence may ſlay.

This order was no ſooner given,
But that the Thing was done;
They all were ſiez'd inſtantly
And hang'd before the Sun.

And then did zealous *Phinehas* kill
Zimri and *Cozbi* both
Companions in wickedneſs
And ſo God ſtaid his Wrath.

And it was counted unto him
A righteous Act indeed
To all the Generations
Of his enſuing Seed.

Thus God was once more reconcil'd
To *Iſrael* again
After the Raging Peſtilence
Had Twenty thouſand ſlain,

MEek *Moſes* now muſt dye,
For ſo God did Decree,
And bids him to compoſe a Song
That might a Witneſs be.

Againſt the *Iſraelites*,
If they ſhould him forſake,
Deaf, and dumb *Idols* to adore,
And ſo his Covenant break.

Moſes this Song indites,
That they might teach the ſame
Unto their Children, ſtill to truſt
In God's moſt Holy Name.

And on his Power rely,
And never him provoke
As to their Fathers, leſt they fall
Under his heavy Stroke.

YE Heavens that are ſo high,
Unto my Voice give Ear;
And thou, O Earth, what I ſhall ſpeak,
Attend unto and hear.

My Words ſhall fall like Dew,
My Doctrine as the Showers
Which do refreſh the tender Herbs,
And new diſcloſed Flowers.

Whilſt I the Goodneſs of
Our gracious God proclaim,
O ever celebrate and praiſe,
His great and glorious Name.

Our Rock he is, whoſe Works
Are perfect; Juſtice leads
And equal Judgment always walks
The way wherein he treads.

In him Sincerity
Unſtained, ſtill excels.
He is the God of Truth and Right,
In whom no Falſhood dwells.

But they are all corrupt,
Perverſe; and do not bear
Thoſe Marks and Spots about them, which
God's Children uſe to wear,

Oh fooliſh and unwiſe,
Depriv'd of Heavenly Light,
Do you your mighty Saviour, your
Preſerver thus requite?

Your Father who you made,
And whom he did ſelect
From all the World beſides, and with
His powerful Arm protect,

Remember former Days,
Thy ancient Men can tell
What then was done for *Israel*,
And what to them befel.

When the Almighty Lord
Distributed the Earth,
And all the Kingdom of the World
To all of human Birth.

When you as yet were not,
Then he according to,
Your numerous Generations,
Design'd a Seat for you.

God's People are his Lot,
And Portion; *Jacob* is
His own Inheritance, which he
Alone reserv'd for his:

Yea, when he wandered
Throughout a Desart Land,
And in an howling Wilderness
Of Barrenness and Sand,

God led, and taught him then
His holy Misteries,
And kept him from all Danger safe,
As th' Apples of his Eyes.

As the Old Eagle o'er
Her Young, her Feathers spreads,
And with her cherishing Plumes renews
And stirs their downy Beds;

Feeds, trains them for the Flight,
Subduing all their Fears,
And on her soaring Wings aloft
Her tender Eaglets bears:

So he sustained them,
So led them; He alone,
And then no strange no Idol God,
To *Israel* was known.

Him like a Conqueror
The towering Mountains bore,
That so the Fruitful Fields beneath
Might Feast him with their Store.

With Honey, flinty Rocks
Supply'd their craving Want,
And pure Oyl issued out for them,
Ev'n from the Adamant.

He with the Milk of Cows
And Butter too was fed,
With Fat of Lambs, and with the Rams
That were in *Bashan* bred.

With flesh of Goats and with
The finest Wheat was fill'd,
And drank the purest Blood, which from
The richest Grape distill'd.

But *Jeshurun* waxed fat
Kickt like a wanton Horse,
Being pamper'd with his feeding high
And of untamed force.

Forsook his God, who him
Made, sustain'd and and adorn'd,
And the most strong and powerful Rock
Of his Salvation scorn'd.

With Heathenish Dictes,
And execrable Rites,
God's anger, wrath and jealousy
Against him he excites.

Yea ev'n to Devils they
Profanely Sacrific'd,
They Idols that were made with hands,
Above their Maker priz'd,

Gods brought from Foreign Lands,
Gods that were ſtrange and new,
Gods which their Anceſtors before
Worſhipped not, nor knew.

Their Father, their firm Rock,
They then remembred not,
And him who had Created them
They utterly forgot.

Theſe Provocations did
So much diſpleaſe Lord,
That he his vile degenerate Sons
And Daughters too abhorr'd,

And then ſaid; From them I
Reſolve to hide my face,
And ſee what the ſad End will be
Of this unfaithful Race.

Since with dead Images
That are but Gods in Name,
With Anger and with Jealouſy,
My Soul they do inflame.

And with their Vanities
My Wrath they do incenſe,
I by like uſage unto them
Will puniſh their Offence.

Their glory I will to
An unknown Nation grant,
And in their Room and ſtead I will
A fooliſh Nation plant.

A Fire in my fierce Wrath
Is kindled now, which ſhall
Burn down unto the loweſt Hell,
And ſo devour them all.

It ſhall conſume the Earth,
And her Pollutions burn,
Yea, the Foundations of the Hills
Shall into *Aſhes* turn.

One Miſchief on another
Upon them I will ſend,
And all the *Arrows* of my Wrath
Againſt them I will ſpend.

Famine ſhall them devour,
Hot Fevers them ſhall burn,
Until by divers violent Deaths
They all to Earth return.

The Teeth of ſavage Beaſts
Their Blood ſhall cruelly ſpill,
And venemous Serpents ſtings, them ſhall
With mortal Poyſon kill.

The glitering Sword without,
And home-bred Terrors ſhall
Devour their Lives; their Youth ſhall meet
With an untimely Fall.

Young blooming Virgins, with
Old Men that ſtoop with *Age*
Yea, Babes and Sucklings at the Breaſt,
Shall ſink beneath my Rage.

I'd ſcatter them like Chaff-
That is by Tempeſts blown:
Nor ſhould their Name or Memory
To Man be ever known.

Were it not that I fear'd
Left their insulting Foe
Over them should triumph, if they
Did see their overthrow.

And boastingly should say,
This our own Hands have done;
And by the Power of our own Gods
This Victory we have won.

For they a People are
That do not understand,
Nor will they take Advice, although
They suffer by my Hand.

O that my Words could but
Into their Hearts descend;
That so at length they would be wise,
And think on their last End.

How would one single Man
A thousand put to the flight:
And two, ten thousand valiant Men
Would overthrow in Fight.

But that their Rock and Strength
Hath sold them to their Foes:
The Lord hath left them naked to
Their Enemies deadly Blows.

For even our Enemies
Themselves will Judge; their Powers
Are weak to his: and their Rock is
No Rock at all to ours.

Their Vine of *Sodom* is,
And of *Gomorrah*'s Fields,
Which only Grapes of Gall doth bear,
And bitter Clusters yields.

Poyson of *Dragons* is
Their Dangerous, deadly Wine;
To which the cold and cruel Asps,
Their sleepy Venom join.

Is not all this at full
Unto my sight reveal'd,
Laid up in store by me, and is
Among my Treasures seal'd.

Vengeance belongs to me,
And likewise recompence,
Which *I* will surely in the time,
That is decreed, dispence.

The Day is near at Hand
Which their Destruction brings
And their deserved punishment,
Hastens with speedy wings.

God will his People judge,
At length he will relent,
And of his Servants Miseries,
And troubles will repent.

Then when he sees they are
Of all their Power bereft,
And that there is no strength, nor hope
Of humane succour left;

He then will say, where are
The Gods of your defence?
And where are those strong Rocks of your
Presuming confidence?

Whose flaming Altars you
So often vainly fed
With the fat of your Beeves, and with
Your Wine profusely shed.

Now

Now call on them that they
From their crown'd Banquets riſe
That ſo they may protect you from
Your furious Enemies.

Behold I am your God,
I only, I am He,
And I no other help do want,
There is no God with me.

I kill and make alive,
I wound and heal; no hand
Nor power of any Mortal can,
My mighty Strength withſtand.

I to the Heavens on high
My powerful Arm extend
And ſay, *I* live for evermore
And never ſhall have end.

If I my glittering Sword
Do whet: If I advance
My hand on Judgment to take hold,
Then Woes paſt utterance.

And Vengeance equal to
Their wicked Merits ſhall,
Upon my hardened Enemies,
And thoſe that hate me fall,

The hungry Sword ſhall eat
Their Fleſh as it were food,
My thirſty Arrows ſhall them ſlay
Till they are drunk with Blood.

And for the Captives ſlain,
And for the Blood they ſpilt,
With horror and amazement it
Shall recompence their guilt.

Rejoice ye Nations all,
Join in his Peoples Joy;
For all their Enemies he will
Undoubtedly destroy.

His Servants he will save
From their malicious Foe,
And unto them and to their Land
He will his Mercy show.

Moses this Song declar'd
In all the Peoples Ears,
Commanding them to serve the Lord
To all succeeding Years.

He then pursuant to
The Lord's Commandment,
To take a view of *Canaan's* Land
Up to Mount *Nebo* went.

And having lived full
One Hundred twenty Years,
He dy'd, and left the *Israelites*
For their great Loss in Tears.

Joshua 7.

WHen *Israel* over *Jordan* got,
They then Besieged *Ai*;
But were repuls'd with Loss; which caus'd
Young *Joshua* thus to pray.
O Lord what will become of us
And what can we surmize,
When thus we see thy People flee
Before their Enemies.
God bids him to arise, and search
For the accursed thing,
Which this discouraging Defeat
Did on their Armies bring.
Then *Joshua* casteth Lots on all
The Tribes of *Israel*,
And on the Families, till at last
The Lot on *Achan* fell.

Whom

Whom *Joshua* thus addrest; to God
Give glory, O my Son,
And freely unto him confess
The Evil thou hast done.

Achan replied; I guilty am
Of great Iniquity,
From when among the Enemies Spoils
I happened to espy.

A *Babylonish* Garment, with
A weighty wedge of gold,
And silver too, my covetous Heart
Quickly on them took hold.

And they now covered with earth
Within my Tent are hid,
And this I did, though ought to save
I knew the Lord forbid.

Then *Joshua*, by God's command,
Took *Achan*, with his Sons
And Daughters; whom the *Israelites*
Stoned to Death with Stones.

And afterward a Fire was made
Wherein they all were burn'd,
His Cattel, Goods, and tents likewise
Were all to ashes turn'd.

XII. *The Sun ſtand ſtill at the Command of* Joſhua. *Joſh.* 10, 12.

FIve Kings againſt the *Gibeonites*
Do open War declare
Who at this time with Iſrael
Friends and Confederates were.

And their cheif City did beſiege
Which made them ſore afraid,
So that to *Joſhua* they ſent
For ſpeedy help and aid.

Joſhua to their Releif in haſte
Does march by God's command,
Who did aſſure him, not a Man
Should dare before him ſtand.

Joſhua

Joshua no sooner doth appear,
But that the *Amorites* fly;
Whom *Israel* with such Rage pursu'd
That Multitudes did dye.

Great *Hail*stones also out of Heaven
Upon their Heads were thrown,
And more than by the Sword before
VVere thereby overthrown.

Joshua before all *Israel* said,
Sun stand thou still this day
On *Gibeon*, and move not Moon
From *Ajalon* away.

Until the People are aveng'd
Upon their Enemies,
And have confounded those who do
[illegible] of Hosts despise.

This VVord (spoke with a mighty Faith)
The Sun and Moon obey,
And from their Orbs they never move
The full space of a Day.

Never was such a Day before
Ere since the World began,
Nor was it ever known, God thus
Should hearken to a Man.

AFter the Death of *Joshua*,
The House of *Israel*
Against the righteous Laws of God,
And Precepts, did rebel.
For which the Lord delivered them
Into their Enemies hand:
And Rapine, Wrong and Violence,
Soon overspread the Land.
At length themselves they humbled,
And cry'd unto the Lord
For Mercy; whose these Penitents
Doth quick Relief afford.

Raising

Raising renowned *Deborah*
To lead them, by whose might
Sisera and all his Army were
O'ercome and put to flight.

The Captain General himself
was by a Woman slain,
And Liberty, and Peace restor'd
To *Israel* again.

Deborah and *Barak*, that they might
This Victory record,
That Day the following Song compos'd,
And sang unto the Lord.

FOR his avenging *Israel*
The mighty God praise ye,
When in affording help and aid
The People were so free.

Give ear, O Kings, ye Princes hear,
Unto our God *I*'ll sing,
I will sing Praises to the Lord,
To Israel's mighty King.

Lord, when thou went'st from *Seir*, when thou
Didst march from *Edoms* Field,
The Earth did quake, the Heavens did drop
The Clouds did Water yield.

Before

Before the Presence of the Lord
The melting Mountains fell
Even *Sinai* from before the Lord
The God of *Israel*.

In *Shamgar*'s and in *Jael*'s days
The Highways empty were,
And Passengers in By-ways went,
They were so full of Fear.

When *Israel* did the Villages
Desert till I arose,
Arose a Mother in *Israel*,
And overcame their Foes.

New Gods they chose, then VVars arose,
And Miseries broke in,
Amongst forty thousand *Israelites*
Nor Shield nor Spear was seen.

My Heart to *Israel*'s Rulers is,
Who did their aid afford,
Among the People willingly,
O therefore bless the Lord.

Meditate and speak all ye
That on white Asses ride;
All that in Judgment sit, and ye
That walk the way beside.

Who from the Archers Noiſe were freed ;
There ſhall they now record,
In places where they Waters draw,
The Juſt Acts of the Lord.

Wake *Barak*, wake *Abinonams* Son,
Awake and ſing a Song ;
Riſe, and into Captivity
thy Captives lead along.

Him that remain'd, he did advance
Over the Nobles then,
The Lord gave me Dominion
Over the mighty Men.

A Root came out of *Ephavim*
'Gainſt *Amalek* that day ;
And after thee; O *Benjamin*,
thy People did not ſtay.

From *Machir*, Governours came down
to our aſſiſtance then,
From *Zebulon* thoſe that readily
Could uſe the Writers Pen.

The Princes too, of *Iſſachar*,
And Peers with *Deborah* went ;
And alſo *Barak* was on Foot
Into the Valley ſent.

Becauſe the Diviſions that
In Rueben did appear,
Much reaſoning, and many thoughts
Of heart amongſt us were.

Why did thou ſtay amongſt thy Flocks,
And from them would not part ?
For thy Diviſions, *Rueben*, there
Great ſearching were of heart.

Gilead by *Jordan* ſtaid; but why
Did *Dan* in Ships reſide;
Aſher upon the Shoar, and in
His Breaches did abide.

The People both of *Zebulon*
And *Naphtali* did yield
To march the foremoſt unto Death
Upon the oper. Field.

The Kings came on and fought, then fought
the Kings of *Canaan*
In *Taanach* by *Megiddo's* Streams,
But no advantage won.

The Stars from Heav'n fought in their Courſe
'Gainſt *Siſera* they did fight.
Kiſhon, the ancient *Kiſhon*, did
Drown many in their Flight.

O my Soul, thou haſt trod down Strength,
the Horſe Hoofs broken were,
By reaſon of the Pranſings of
the mighty Horſes there.

Curſe *Meroz*, curſe ye bitterly
Her people, ſaith the Lord,
Becauſe againſt the Mighty they
Would not their help afford.

Jael the *Kenite*, *Heber's* Wife,
Shall always bleſſed be,
Above all Women in the Tent
A bleſſed Wife is ſhe.

He Water askt, ſhe gave him Milk;
In lordly Diſh ſhe fetcht
Him Butter forth. Unto the Nail
She out her left Hand ſtrecht.

Her

Her Right did the Hammer hold
Which *Sisera* ſtruck dead,
She pierc'd and ſtruck his Temples through,
And then cut off his Head.

He at her Feet bow'd, fell, lay down,
He at her Feet bow'd, where
He fell, and where he bowed down,
He fell and dyed there.

His Mother at a Window cry'd,
Ah! why does *Sisera* ſtay?
What makes his Chariot drive ſo ſlow
And not to haſte away?

Her prudent Ladies anſwered, yea,
Her ſelf ſhe anſwered,
What have they not Victorious been?
Surely they have not ſped.

Or elſe they now are buſily,
Dividing of the Spoil,
A Maid or two to every Man,
Which hinders them a while.

A party-colour'd Needle-work Prey,
Of Needle-work on each ſide
To *Sisera*; meet for the Necks
Of them that Spoils divide.

So let thine Enemies periſh Lord,
But all that do delight
In God, let them be like the Sun
When ſhining in his might.

After this glorious Victory,
Iſrael for forty years
Had reſt from all their Enemies,
And freedom from their Fears.

Jepth

XIV. Jepthah *and his Daughter.* Judges 11:

ISrael by their Idolatry,
Again provoke the Lord,
And would not hearken to his Voice,
Nor yet obey his Word.

He therefore sold them in his Wrath
Unto their Enemies,
Who cruelly oppressed them;
But God rejects their cries.

And bids them go unto the Gods
Which they themselves had chose,
And see, if by their Power, they
Could save them from their Foes.

They

They then confess their Sin, and put
Their Idol Gods away;
Beseeching him that he would but
Deliver them that day.

Their gracious God seem'd to relent
At this their woful Cry;
Yea he was grieved to the Soul
At *Israel*'s Misery.

So he stirr'd up the Spirit of
Jepthah the Gileadite,
A Man of Valour; that he might
Against their Enemies fight.

Then *Jepthah* made a Vow to God,
That if he did o'ercome
The *Ammonites*, and back again
In peace returned home.

Whate'er out of his House first came,
He'd give unto the Lord,
Because he Aid and Victory
Unto him did afford.

He then assaults the *Ammonnites*,
And soon doth them destroy,
And quickly back again returns
With Victory and Joy.

But

ut when with Dancing, and with Mirth
he ſaw his Daughter come
o meet, and to rejoice with him,
And bid him welcome home.

e rent his Cloaths, and ſaid, Alas!
My only Child, thou art
t this time troubleſome to me,
And griev'ſt me to the Heart.

or I have made a Vow to God,
Which I cannot recal,
ear Father, ſhe replied, I pray
Grieve not thereat at all,

or ſince the Lord hath vengeance took
Upon your Enemies
pray diſpoſe of me as ſhall
Seem fitteſt in your Eyes.

hen ſhe with her Companions
Into the Mountains went
or two Months ſpace, that ſhe might her
Virginity lament.

nd afterwards ſhe back again
Unto her Father came,
Who fearing to infringe his Vow,
Doth then perform the ſame.

XV. *The* Levite *and his* Concubine. *Judges* 19. 20.

A *Levite* and his *Concubine*,
As they were travelling Home,
To Gibeah of *Benjamim*,
At Night to lodge they come.
And by an Old Man were receiv'd
Into his House, and there
As Strangers kindly entertain'd
With Lodging, and good Cheer.
When lo! some filthy *Sodomites* came,
And boldly did demand,
The *Levite* to their Lust might be
Delivered out of hand.
The Old Man cry'd, My Brethren, pray
Do not so Wickedly
Since as a Sojourner he came
Into my House to lye.

My Daughter and his Concubine,
You ſhall have at your will,
And your deſire with them you may,
As you think fit, fulfil.

His Concubine they took, and her
Abus'd ſo ſhamefully,
She in the Morning, at the Door,
Bereav'd of Life doth lye.

The *Levite* into twelve parts cut
Her Body; and with ſpeed
Sends them through *Iſrael* to proclaim
This execrable Deed.

The other Tribes of *Iſrael*
Then ſend to *Benjamin*,
That they to Juſtice would give up
Theſe God-provoking Men.

The *Benjamites* do wickedly
Theſe Murderers defend,
Which all their other Brethren doth
Exceedingly offend.

The City *Gibeah* they beſiege,
Reſolving they will ſlay
The impious Inhabitants,
And make their Wealth a Prey.

And this with their united Force
They quickly brought to paſs,
And *Benjamin* with Fire and Sword
Was in a woful caſe.

And thus theſe filthy *Sodomites*,
By vile Brutality,
Kindled a bloody War, whereby
Twenty five thouſand dye.

XVI. Naomi *and* Ruth, Ruth. 1, 2, 3, 4 ch.

Ruth an Example is
Of Love and Faithfulneſs,
Which the Almighty in the End
Rewarded with ſucceſs.

Her Mother *Naomi*
She would by no means leave,
Although her Siſter went away,
She ſtill to her doth cleave.

Intreat me not (ſays ſhe)
Dear Mother, to be gone,
'Twill be in vain, for *I* reſolve
To live with thee alone.

Whe

Whether thou goeſt I'll go,
And where thou dwelleſt, I
Will alſo dwell, becauſe to thee
I always will be nigh.

Thy People likewiſe, I
Will ever reckon mine,
And while I live, no other God,
I will adore but thine.

nd where thou dyeſt, I'll die;
And there will buried be:
or by God's help, nothing but Death
Shall e're part thee and me.

hen *Naomi* obſerv'd
Her Reſolution,
nd did perceive ſhe never ſhould
Perſwade her to be gone.

e was therewith content,
And ſo at length they came
to a Field which *Boaz* own'd,
A Man of Wealth and Name.

d *Naomi*'s Kinſman too;
Who when young *Ruth* he ſaw,
k her to Wife, as next of Kin
ccording to the Law.

XVII. *Hannah's Prayer and Thanksgiving.*

1 Samuel, 1, 2.

Hannah was Childless, and thereat
Was griev'd and troubled at the Heart,
So that her loving Husband could
No comfort to her mind impart.
They coming both to *Shiloh* now,
To make their yearly Sacrifice,
And worship God within his House,
She him addrest with Tears and Cries.
Humbly beseeching God that he
Would pity her afflicted Case,
And grant a Manchild she might bear,
Thereby to wipe off her disgrace;
Vowing, entirely to devote
Him to God's Service, and that he
All his Life in his holy House
A Priest unto the Lord should be.
Eli the Priest observ'd that she
Her Lips did move, and yet could hear
No Voice; which made him her reprove,
As if with Wine she drunken were.

Hannah reply'd, My Lord, think not
I such a wicked Woman am.
Alas! 'twas 'cause my Soul was griev'd,
These Sighs and Tears now from me came.
For I my Sorrows and Complaints
Have poured out before the Lord.
Eli said, Go thy way in peace,
And God unto thy Prayer accord.

Hannah departed joyfully,
Having a secret firm belief,
That God would her Petition grant,
And put an end unto her Grief.
Accordingly it came to pass:
Within the compass of a Year,
The Lord doth her desire fulfil,
So that a Manchild she did bear,
Whom *Samuel* she nam'd, because
She him had asked of the Lord;
And unto God this Song of Praise
Did sing; his Mercies to record.

GOD hath rais'd my Head on high
O my Heart inlarge thy Joy,
God hath now my Tongue untyed,
To retort their Scorn and Pride.

I thy Grace I will rejoice,
Raise thee while I have a Voice,
Who so holy as our Lord?
Who but he to be ador'd?
Who such Wonders can effect?
Who so strongly can protect?
Be no longer arrogant,
Nor in folly proudly vaunt.

God our ſecret thoughts diſplays,
All our Works his Balance weighs,
Giants bows his Forces break,
He with ſtrength ſupports the weak.

Who were full, now ſerve for Bread,
And the hungry fully fed,
Barren Wombs with Children flow,
Fruitful Mothers, Childleſs grow.

God, frail Man of Life deprives,
Thoſe who ſleep in Death revives;
Leads us to our ſilent Tombs,
Brings us from thoſe doleful Rooms.

Riches ſends; ſends Poverty;
Caſteth down, and lifts on high.
He from the deſpiſeſt Duſt,
From the Dunghill takes the Juſt.

To the height of Honour brings,
Plants them on the Thrones of Kings.
God, Earths mighty Pillars made,
He the World upon them laid.

He his Servants feet will guide;
Wicked Souls who ſwell with Pride,
Will in endleſs darkneſs chain;
Since all human ſtrength is vain.

He ſhall grind his Enemies,
Blaſt with Lightning from the Skies.
Judge the habitable Earth,
All of high and human Birth,
Shall with ſtrength his King renown,
And his Chriſt with glory crown.

XVIII. Eli *and* Samuel,
1 Sam. 1, 2, 3.

Hannah, when she had *Samuel* wean'd,
According to her Word,
To *Shiloh* brought him and did there
Devote him to the Lord:

And said to *Eli*, Oh my Lord,
I in this Place did pray,
That God this Child would give to me,
I likewise then did say.

If my Request were answered,
That I would surely lend
Him to the Service of the Lord
Until his Life should end.

Eli, her and her Husband blest,
For this their pious Loan,
And *Samuel* to God perform'd
His Ministration.

Now *Eli*'s Sons were wicked grown,
And their Old Fathers Love
Blinded him so, that he their Crimes
Too gently did reprove.

One Night young *Samuel* sleeping lay,
When lo! the Lord by Name
Did call him, who rose instantly,
And to Old *Eli* came.

Eli bid him go back, and said,
He had not called him.
Samuel lay down again, and God
Call'd him a second time.

Eli perceiv'd that God himself
Had spoken in his Ears,
And so he bid him say next time,
Speak Lord, thy Servant hears.

The Lord then told to *Samuel*
The Judgments he would show
On *Israel*, and *Eli*'s House,
And their great Overthrow.

Which soon fell out, for *Eli* with
His Sons dy'd in one day,
And thousands more of *Israel*, whom
The *Philistins* did slay.

XIX. *The Ark of God and* Dagon, 1 Samuel 5.

THE *Philistines* o'ercome
The *Israelites* in Fight,
And take the Ark of God, which they
Had left behind in flight.
In Triumph it is brought,
And near their *Dagon* plac'd;
But in the Morn *Dagon* was found
Faln flat upon his Face.
What News with *Dagon* now?
What is thy Shrine too warm,
That thou within it canst not stand
For fear of taking harm?
The Falling Sickness sure
Thy Godship doth confound;
Affects thy Head, and causeth thee
To fall upon the Ground.

Poor helpleſs God indeed;
But ſtay! *Is Dagon* gr own
So weak i' th' Hams, he neither can
Stand up, nor riſe alone?

A God that cannot riſe,
Indeed 'tis very odd;
He muſt have help or there muſt lye
Ah! he's a proper God.

Well! *Dagon* muſt require
The help of human Hands,
Up then he goes a ſecond time,
And there as ſtoutly ſtands.

And full of Confidence,
As if his Place had been
His own by an inherent Right,
Down *Dagon* falls again.

But *Dagon*'s ſhrewdly maul'd,
And Martyr'd with the Jump
His Head and Hands were both cut off,
And nothing left but ſtump.

No wonder a falſe God
Should ſtoop and fall and lye,
Upon the Floor, ev'n like a Stock,
When the true God was by.

It moſt unlikely was,
That *Dagon* ſhould forbear
To do his Homage to God's Ark,
Which he was plac'd ſo near.

XX. Samuel *and* King Agag.
1 Samuel 15. *Chapter.*

KIng *Saul* his Kingdom forfeited,
'Cauſe he did not obey
God's poſitive Command, that he
All *Amalek* ſhould ſlay.

Men, Women, Children, Cattel too,
Were doom'd to this ſad Stroke,
Becauſe their Predeceſſors did
So highly God provoke.

For when his People *Iſrael*
From *Egypt*'s Bondage came,
They lay in wait, deſigning to
Deſtroy their Race and Name:

So

So God will *Amaleks* Name blot out,
That of his Race again
No Record nor Memoral
Shall under Heav'n remain.

et *Saul*, King *Agags* Lite did ſave,
With the beſt of the Prize,
Pretending, He unto the Lord
I herewith would Sacrifice.

But *Samuel*, by God's Command,
Doth to King *Saul* foretel,
God would his Kingdom rent from him,
For daring to rebel:

ince to obey his Voice and Word
Was pleaſing in his Sight;
n which, more than in Offerings,
He ever took delight.

hen *Samuel* to *Agag* ſaid,
As thou moſt cruelly
aſt many Mothers Childleſs made,
So ſhall thy Mother be.

nd inſtantly without delay,
He called for a Sword,
herewith in pieces he doth hew
Agag before the Lord.

XXI. David's Thanksgiving, 2 Samuel 7.

WHen God had *David's* Enemies
Subdu'd, and made them yield,
His Heart was then inclin'd, a House
Unto the Lord to build.

Wherein the holy Ark of God
Might ever after dwell,
And where the People might adore
The God of *Israel*.

But *Nathan* doth, by God's Command,
Forbid it to be done,
Since this great Work reserved was
For *Solomon* his Son.

And promises. He and his Seed
He'll set upon his Throne
From Age and Generation
To Generation.

King

King *David* was so ravished,
These blessed Words to hear,
That in the following Song he doth
His Thankfulness declare.

MY Lord my God, O who am *I*;
Or what is my Poor Family?
That thou shouldst Crown,
With Power renown,
And raise my Throne on high?

All this were little; in my place
Hast promis'd to confirm my Race,
Do Men, O Lord,
To Men afford
Such, such transcendent Grace?

Not to be hop'd for, not desir'd,
Not to be utter'd but admir'd.
My Thoughts to me,
Then they to thee
Less known, when most retir'd.

These great Things didst thou to fulfil
Thy Word and never changing Will.
Into my sight
This knowing Light,
Thy Wisdoms Beams distil.

In Goodness as in Power compleat,
No God but thee: O who so Great?
All this of Old,
Our Fathers told,
And often did repeat.

What Nation breaths who can or dare,
With thee O *Israel* compare,
For whom alone,
God left his Throne
As his peculiar Care.

To magnify his Name, to do
Such great, such fearful things for you,
Such Wonders wrought,
From *Egypt* brought
From Men, from Gods withdrew.

Establish'd by Divine Decree,
That thou mightest be our God, and we
For evermore
Thy Name adore,
As consecrate to thee.

Now

Now Lord effect what thou hast said,
Thy promise to thy Servant made.
Confirm by Deed
What to his Seed
Thy Word long since display'd.

Great God, O be thou magnified,
Whose Hands the Strife of War decide.
Let *David's* Race
Before thy Face
For ever fixt abide.

Thou saidst (who *Israel* dost protect)
I will my Servant House erect.
My Thoughts indu'd
With Gratitude,
These Pray'rs to thee direct.

Thou Lord in Goodness infinite.
Whose Word and Truth do both unite.
thy Promise hath
Confirm'd my Faith,
And fill'd me with Delight.

Be then my House for ever blest,
Of thy dear Presence still possest.
Thus hast thou said,
This Promise made,
With Blessings be it blest.

XXII. Solomon *and the Queen of* Sheba, 1 Kings. 10.

THE Wiſdom and the Grandeur of
King *Solomon* did reſound
Through all the Principallities
And Regions around.

Unto the Queen of *Sheba* too
Arrived the Report,
Who thereupon reſolv'd to make
A Viſit to his Court.

The King with Kindneſs and Reſpect
Doth treat and entertain
This Prudent and Renowned Queen,
And all her numerous Train.

And the hard Queſtions ſhe did ask,
He doth reſolve them all;
According to the Wiſdom which
He was inſpired withal.

He

He likewiſe did beſtow on her
All that ſhe did require.
His Royal Bounty was ſo great,
She had her Hearts deſire.

When ſhe his great Magnificence,
And Glory had ſurvey'd,
And his moſt excellent Wiſdom heard,
Surpriz'd to him ſhe ſaid.

Great Prince! the Rumour that I heard
Of thy Proſperity,
Did very much come ſhort of what
I with mine Eyes do ſee.

And bleſſed be the God of Heav'n,
Who did in thee delight,
To ſet thee upon *Iſrael*'s Throne,
Juſtice to do, and Right.

And bleſſed be thoſe Servants, that
Are under thy Command;
Who of thy Wiſdom do partake,
And in thy Preſence ſtand.

And thus, becauſe young *Solomon*
Did only Wiſdom crave,
Riches and Honour both, the Lord
Unto him freely gave.

XXIII. *The Prophet ſlain by a Lyon,* 1 Kings 13.

A Man of God was ſent,
His Judgmen to declare,
Againſt King *Jero'* who
Preſumptouſl ..ear.

An Altar unto God,
And thereon did deviſe,
Againſt the Lord's expreſs Command,
To offer Sacrifice.

This Prophet, God forbid,
In *Bethel* Town to ſtay;
And not to eat nor drink, but muſt
Return another way.

An ancient Prophet that
In *Bethel* dwelt, him met,
And ſaid that God commanded him
To make him drink and eat.

The Prophet him believes,
And God doth diſobey,
And for his Diſobedience
A Lyon him doth ſlay.

It was not out of Malice,
Nor yet for for want of Food,
The Lyon did thus eagerly
Shed the poor Prophet's Blood.

No, but where faithleſs Man
Neglects the ſacred Law,
The very Beaſts themſelves do ceaſe
Of Man to ſtand in awe.

When Man preſumes to take,
By *Sin*, a Diſpenſation,
Thereby to fruſtrate and make void
The end of Mans Creation;

The very Beaſts oftimes
By Mans Example do
Renounce the End, and the [illegible]n
Of their Creation too.

The Prophet muſt abſtain
From Food; *He* was forbid,
He muſt not eat nor drink at all,
And yet the Prophet did.

The obedient Lyon was
Commanded, he ſhould ſhed
The Prophets Blood; and inſtantly
Behold the Prophet's dead.

Oh how corrupted is
The Nature of Mans will
That breaks thoſe *Laws* of God, which ev'n
The very Beaſts fulfil.

XXIV. *King* Ahaziah *and* Elijah, 2 Kings 1.

THE King of *Iſrael* was ſick,
Yet did he not apply
*Him*ſelf unto the God of Heav'n,
But ſendeth wickedly.

To *Baalzebub*, Ekrons God,
Believing he could tell
Whether of his Diſeaſe he ſhould
Die, or again be well.

The Lord was much diſpleas'd thereat,
And bid *Elijah* meet
The Meſſengers, and ſay to them,
Since your King hath thought fit,

Of Heathenish *Idols* to inquire
Of his Recovery,
Go tell him now from *Israel's* God,
He certainly shall dye.

The King was much surpriz'd when this
Sad News did to him come,
And found that it *Elijah* was
Who had denounc'd his Doom.

He therefore doth a Captain send,
And fifty Men beside,
To go unto the Mountain where
The Prophet did reside.

And bid him say, *Thou* Man of God,
The King commandeth thee
That thou do instantly come down,
And go along with me.
Elijah answer'd if a Man
Of God *I* truly am,
Let Fire from *Heav'n* destroy both thee
And those that with thee came.

A second Fifty then was sent;
But to them did befal
The same sad Fate; for instantly
They were consumed all.

A third were likewise sent; But now
The Captain doth implore
The Prophet to be merciful
And to destroy no more.
Elijah then went to the King,
And there he ratified
God's first Denunciation,
And he soon after dy'd.

XXV. Eliſha *and the* Shunamite, 2 Kings 4.

THey that God's Servants do with Love
And Charity regard,
He hath reſpect unto, and them
Will liberally reward.

With what they moſt deſire and want;
And this the *Shunamite*
Found true, who the good Prophet doth
Unto her Houſe invite.

And God, according to her Wiſh,
Beſtow'd on her a Son.
Which ſhe thought recompence enough
For all that ſhe had done,

The Child grew up and on a Day
Being in the Field, he cry'd,
Father, my Head, my Head doth ake,
And quickly after dy'd.

The

The Mother griev'd that ſhe ſo ſoon
Should loſe her only Son;
Haſtens to find *Eliſha* out
With expedition:

And on Mount *Carmel* meeting him,
Cry'd out, My Lord, I pray,
Why is the Son of my deſires
So quickly ſnatcht away?

Eliſha ſends his Staff before,
And bids his Servant try
If laying on his Face would cauſe
The Child's Recovery.

But this did not avail at all,
And ſo the Prophet came,
Hoping that by the help of God
He might procure the ſame.

Then going where the Child lay dead,
And ſhutting faſt the Door,
He by his fervent earneſt Prayers
Doth him to Life reſtore.

And to his tender Mother's Arms
Again her Child does give,
Who ſcarce could her great Joy expreſs
That her dead Son doth live.

XXVI. Eliſha *and* Naaman *the Leper*, 2 Kings 5.

GReat *Naaman* gladly would
Be cured of his Grief;
nd to the King of *Iſrael* ſends
That he ſhould give relief.

ut *Naaman*'s vain Deſire,
In this caſe, did not thrive;
e King of *Iſrael* is no God
To kill and make alive.

ſha willingly
Doth undertake the Cure.
muſt go and waſh, and thereby be
From his Diſeaſe ſecure.

cure doth him perplex
ar more then the Diſeaſe.
! ſays he *can Prophets uſe*
o better means than theſe.

Fliſ

I thought he with his Hand
The Leproſie would ſtroke,
And afterward the Lord his God
Would earneſtly invoke:

Surely the Noble Rivers
Of *Syria* do far
Surpaſs the Streams of *Jordan*, which
With them cannot compare.

His wiſer Servants urge,
Nothing can eaſier be,
If he by waſhing only, may
From his Diſeaſe be free.

He waſhes, and is clean,
And now he does applaud
Not only *Iſrael*'s healing Streams,
But likewiſe *Iſrael*'s God.

And ſince the Prophet will
From him take no Reward,
He vows the true God he will ſerve,
Provided when his Lord,

mon ſhall adore,
God *Rim*on obliged to bow,
If he's ly, but for Faſhions-ſake)
(Not tru ſecure his Vow.
He may

XXVII *The Famine in* Samarai,
2 Kings 6 *and* 7 *Chapter*

BEnhadad King of Syria,
Made War 'gainſt *Iſrael*;
And ſuch a mighty Army brought,
They no way could repel.

The City of *Samaria*
He therewith did ſurround,
Which ſoon a raging Famine caus'd:
No Food was to be found.

Whereby the People were reduc'd
To ſuch Extremity,
That Mothers their own Children eat,
Their Hunger to ſupply.

A Woman unto *Iſrael*'s King
A ſad Complaint doth make
'gainſt her Neighbour, that ſhe did
Her Bargain with her break.

That her Child ſhould be kill'd and eat,
And this they having done,
Yet ſhe did wrongfully refuſe
Now to give up her Son.

The King this dreadful Story heard;
And fill'd with Rage and Wonder,
He Sackcloth put upon his Fleſh,
And rent his Cloaths in ſunder.

Vowing to God, that innocent
Eliſha's Head ſhould pay
For this ſad Judgment; which he would
Surely cut off that Day.

Eliſha tells the King that tho'
The Famine were ſo ſore,
Yet on the morrow there ſhould be
Of all Proviſions ſtore.

A Lord that leaned on the King,
Cry'd, It could never be.
Eliſha ſaid, Thou ſhalt not Eat,
But yet the ſame ſhalt ſee.

That Night the Angel of the Lord
The *Syrians* did affright,
So that they left their Camp entire,
And took a ſudden flight;

Whereby the ſtarv'd *Samaritans*
A gallant Booty gain
Of Silver, Gold, and rich Attire,
With plenty too of Grain.

And ſo there inſtantly enſu'd
Sufficiency of Bread.
But that Lord who would not believe,
Was trodden down till dead.

XXVIII. Jehu *and* Baal's *Prophets*, 2 Kings 10. 18. verſe.

Ehu is crowned King,
Jehu the King muſt fall
own before *Ahab*'s God,
Jehu muſt worſhip *Baal*.

he People who did differ
About their Gods, muſt call
ll *Baal*'s ſacred Prieſts,
Jehu muſt worſhip *Baal*.

one muſt be left behind,
For they muſt now come all;
hu the King muſt burn
A Sacrifice to *Baal*.

The Prieſts come puffing in,
The great as well as ſmall,
All muſt on *Jehu* wait,
The King muſt worſhip *Baal.*

Baal's Houſe is hereby fill'd,
And crowded to the Wall,
With the great Number which
Are come to worſhip *Baal.*

What muſt there now be done?
And with what Offering ſhall
Baal's Noſtrils be perfum'd?
Ev'n with the Prieſts of *Baal.*

Baal's holy Temple now
Becomes a Butcher's Stall
Of Prieſtly Fleſh, and of
The Fleſhly Prieſts of *Baal.*

Who all were put to Death;
None did eſcape at all:
Yea, *Jehu* burned all
The Images of *Baal.*

How would the Goſpel flouriſh,
If Chriſtian Princes all
Would, *Jehu* like thus ſerve,
And worſhip Romiſh *Baal?*

XXIX. Hezekiah's *Sickness and Recovery*
2 Kings 20 Isaiah. 38.

ISaiah with a doleful Word
Unto King *Hezekiah* came
Telling him that he now must dye,
God had determin'd the same.

The King with Grief and Tears o'erwhelm'd,
Unto the Lord makes his Address.
O God (said he) thou know'st, I still
Serv'd thee with Truth and Uprightness.

And always walkt before thy Face
With Perfectness of Mind and Heart,
And in thy sight much good have done;
Thy Mercy Lord to me impart.

The Lord his fervent Prayers heard,
Attended with a Shower of Tears,
And bid the Prophet tell him, he
Would to his Life add fifteen Years.

For Confirmation whereof,
God does command the Sun to go
Back ten Degrees, that he may be
Assured that it shall be so.
King *Hezekiah* that he might
This wondrous Miracle record,
The following Thanksgiving writ,
And offered it unto the Lord.

IN Cutting off my Life and Years,
I said with Tears,
Ah! now I to the Shades below
Must naked go.
Depriv'd by Death, before my Time;
And, like a Flower, cropt in my Prime.
Lord, in thy Temple I no more
Shall thee adore
No longer with Mankind converse,
In my cold Hearse.
My Age is past, ere it be spent,
Removed like a Shepherd's Tent.
My frail Life like a Weaver's thred,
My Sins have shred.
My vital Powers, Diseases waste,
With greedy haste:
Even from the Evening to the Day,
I languish and consume away.
And when the Morning Watch is past,
Think that my last,
Thou like a Lyon break'st my Bones,
Heir'st not my Groans.
Ev'n from the Morning to the Night,
Death waits to close my failing sight.
Thus like a Swallow, or a Crane,
I still complain,

Mourn

Mourn like a Turtle Dove of late,
Robb'd of his Mate.

I my dim Eyes to the erect;
The weak O strengthen and protect.
What Praise can reach thy Clemency
O thou most high?
Thy Words are ever crown'd with Deeds,
Joy, Grief succeeds.
My bitter Pangs at length are past,
And long my peaceful Days shall last.
My lively Vigour doth restore,
Increast with more.
My Years prolong'd, now flourishing
In their new Spring,
Thou hast with Joy dry'd up my Tears,
And with my Griefs remov'd my Fears.
Thy Love hath drawn me from the Pit
Where Horrors sit.
My Soul infecting Sins thou hast
Behind thee cast.
The Grave cannot thy Praise relate,
Nor Death thy Goodness celebrate.
Can they expect thy Mercy whom
Cold Earth Intomb?
The Living must thy Truth display,
As I this Day.
This Fathers to their Sons shall tell,
While Souls in human Bodies dwell,
The Lord as ready was to save,
As I to crave;
I therefore to the Warbling string
His Praise will sing;
And in his House till my last Day,
My grateful Vows devoutly pay.

XXX Jeremiah *in the Dungeon*, Jeremiah 28. 29 40.

Israel the Lord had wearied
With their *Impieties*.
They ſlight his Warnings and his threats;
His Prophets they deſpite.

So God reſolves they now ſhall fall
Into their Enemies hand,
And Captive ſhall be carried
Into a Foreign Land.

This the good Prophet *Jeremy*
Doth openly declare,
Unto the King, Princes, and all
His Nobles, without fear.

But they inſtead of humbling
Themſelves before the Lord,
And praying that he would to them
His help and aid afford,

So

So hardened in Iniquity
And Wickedneſs were grown,
That the poor Prophet is by them
Into a Dungeon thrown.

Where for a time he was confin'd
In a moſt woful State,
Till the *Caldeans* came and did
Jeruſalem Ruinate.

King *Zedekiah* then was made
A Captive and his Eyes
Were cruelly put out by his
Inraged Enemies.

His Children and his Nobles ſlain,
His People Captives made,
And all his ſtately Palaces
By Flames in Ruins made,

But this good Prophet, God doth not
Forget, nor yet forſake;
But made his very Enemies
Compaſſion on him take.

So that the King of *Babylon*
Commanded he ſhould be
Drawn up out of the Dungeon,
And ſet at Liberty.

XXXI. Herod *kills the Children of* Bethlehem, Matthew 2. 16 verse.

THE Wise Men from the East
Came to *Jerusalem*,
And *Herod* tell, a Jewish King
Was born in *Bethlehem*.

For they had seen his Star
Before they went from home;
And to adore and worship him:
Had a long Journey come.

King *Herod* thereat was
In great Perplexity,
Lest this new King should take from him
His Royal Dignity.

And

And laid a ſtrict Command
Upon the wiſe Men they,
Should give him Notice where he was,
Deſigning Chriſt to ſlay.

Yet being warn'd of God,
They did not him obey:
But to their Country back again
Return'd another way.

When *Herod* ſaw that they
Came not to him again,
He in a Rage commanded all
The Children ſhould be ſlain

Of two Years Old and under,
In *Bethlehem*, and around
The Coaſts thereof; hoping thereby
Our Saviour would be found,

And kill'd among the reſt.
When this ſevere Decree
Was publiſh'd, what Tongue can expreſs
The horrid Cruelty.

Of *Herod*'s bloody Crew?
Or without weeping Eyes
Reflect upon the Mothers Tears,
Or the poor Infants cries?

How

How many *Innocents*
Surrendred now their Breath,
They who had juſt begun to live,
Are now ſurpriz'd by Death.

Over a thouſand Heads
The bloody Swords appear'd;
The tender Mother's *Shreiks* and Groans
In every Place were heard.

Great *Streams* of reaking Gore
From thouſand Wounds do flow,
The Cries and Groans of murdered Babes
Ev'n up to Heav'n do go.

Then *Jermiah's* Words
Exactly came to paſs.
In *Rama* Lamentation
And woful Mourning was.

Rachel wept ſore, and would
No way be comforted,
Becauſe her Innocent Children were
Cruelly murdered.

But though vile *Herod's Sword*
Was glutted with the Blood
Of theſe ſweet Babes; yet God's Decrees
Can never be withſtood.

His Malice could not reach
Our bleſſed *Saviour*.
His heavenly Father him ſecur'd
Out of the Tyrant's Power,

And made him Conqueror
Both over Death and Hell;
Whereby the Powers of Darkneſs, he
Did abſolutely quell.

XXXII. St. *John the Baptist and* Herodias, Matthew 14. Mark 6.

Herod, *John Baptist* heard with Jo··,
And many things which he
Commanded him, he did perform
With much alacrity.

And knowing that he was a Just
And Holy Man, took care
Not to offend him; for he of
His Virtue stood in fear.

But when he did reprove him for
Marrying his Brother's Wife,
Herod in rag'd resolv'd that he
Would take away his Life,

Had he not of the Multitude
Been much afraid; for all
Did *John* a good and righteous Man,
And a great Prophet, call.

Herodias too resolved that she
Would never him forgive
And thought she should uneasy be,
So long as he did live.

Waiting until there happened
An Opportunity
To execute her ill design
With more Security.

Herod upon his Birth-day doth
A Royal Treat provide,
For all his Nobles, and the States
Of *Galilee* beside.

Her Daughter at the Banquet danc'd,
Wherewith she pleased the King
And all his Guests; to *Herod* cry'd,
Now ask me any thing.

I vow thou shalt not be denied,
Whatever it may be.
Who being by her Mother taught,
Begg'd of the King that she.

Might have *John Baptists* Head to her
Delivered out of hand;
Herod seem'd sorry when he heard
Her make this strange Demand.

Yet for his Oath, and for the sake
Of that great Company,
He sent to Prison for his Head,
Which was brought instantly.

This bloody Present she unto
Her Mother carried;
And thus by wicked *Herod*, this
Blest Man was murdered.

XXXIII. *The Salutation of the* Virgin Mary *by the Angel* Gabriel, Luke 1. 28.

Gabriel. HAil Bleſſ'd *Mary*, Hail.
Mary. *Ah! what Celeſtial Tongue*
Calls ſinfull Mary *bleſt?*
Gabriel. Bleſt *Mary*, It is I.
Mary. *Alas! but who art thou?*
Gabriel. *Gabriel* and do belong
To the high Quire of Heav'n.
Mary *Ah me! I faint, I dye.*
Gabriel. Sweet *Virgin*, do not fear,
For all the Earth ſhall be
Made Debtors to thy Womb,
And will be bleſt in thee.
Mary. *How can this ever be?*
Gabriel. Thou ſhalt bring forth a Son
That ſhall redeem the World.
Mary. *Alas! my Lord, how can*

Such

Such Wonders come to pass,
And such great Things be done
By a poor Virgin who
Was never none by Man?

Gabriel. The Holy Ghost shall come
At his appointed Hour,
And cause the to Conceive
By his Almighty Power.

Mary. *Wonder of Wonders sure!*
Gabriel. So Great that the high Quire,
Of heavenly Spirits, thereat
Stand ravish'd, and admire.

Mary. *I wish that it might be*
According to thy Word.
Gabriel. E're ten Months pass thou shalt.
Be Mother of our Lord.

Mary. *Sure then both Heav'n and Earth*
Shall Triumph and the Frame
Of Hell it self shall quake,
To hear Maria's *Name.*

Gabriel. All Ages that are past,
And present, are to come,
In *Mary* shall rejoice,
And Joy in *Mary's* Womb.

XXXIX. *The Song of the* Virgin Mary, Luke 1. 46. verſe.

MY raviſh'd Soul extols his Name,
Who rules the World's admired Frame.
My Spirit with exalted Voice,
In God my Saviour ſhall rejoice.

Who hath his glorious Beams diſplay'd
Upon a poor and humble Maid,
Me all ſucceeding Ages ſhall
The bleſſed Virgin Mother call.

The Lord great things for me hath wrought,
His Name is holy beyond thought.
His Mercy ſtill is towards thoſe
Who in his Truth their Truſt repoſe.

He with his Arm hath Wonders ſhown,
The Proud in their own Pride o'erthrown.
The Mighty from their Thrones dejects,
The Lowly from the Duſt erects.

The Hungry are his welcome Gueſts,
The Rich excluded from his Feaſts.
He mindful of his Promiſe hath
Maintain'd and Crowned *Iſrael's* Faith,
To *Abraham* promis'd and decreed
For ever to his holy Seed.

XXXV *The Song of Zacharias*, Luke I. 6.

O Praise the Lord, his Wonders tell,
Whose Mercy shines in *Israel*,
At length redeem'd from *Sin* and Hell.
The Crown of our *Salvation*
Deriv'd from *David's* Royal Throne,
He now hath to his People shown.

This to his Prophets did unfold;
By all, successively foretold,
Until the Infant World grew Old.

That he our Wrongs would vindicate,
Save from our Foes inveterate hate,
And raise our Long depress Estate.

To ratify his ancient Deed,
His promis'd Grace, by Oath decreed
To *Abraham*, and his faithful Seed.

That we might our Preserver praise,
Walk purely in his perfect ways,
And fearless serve him all our Days.

His Path thou shalt prepare, sweet Child,
And run before the Undefil'd,
The Prophet of th' Almighty stil'd.

Our Knowledge to inform, from whence
Salvation springs; from Penitence,
And Pardon of each foul Offence.

Through Mercy O how infinite!
Of our great God who clears our sight,
And from on high hath sent us Light.

A Leading Star to enlighten those
Whom Night, and Shades of Death inclose,
And the strait way to Glory shows.

Luke 10. 38 verse.

Martha with Joy receiv'd her Lord,
Him Welcomes, Feasts, and entertains,
Mary sits silent, speaks no Word;
Martha takes all, *Mary* no pains.
Mary's care is to hear him preach,
To feast him *Martha*'s care is;
Which of these is to be preferr'd,
Kind *Martha*'s love or *Mary*'s?
Martha is troubled to prepare;
Respects his good before her own;
Mary sits still, and takes no care,
Mary doth please her self alone.
Mary doth all the Pleasure take,
On *Martha* all the care is,
Which of these is to be preferr'd,
Kind *Martha*'s Love or *Mary*'s.

Indeed, our Lord was *Martha*'s Guest,
He *Mary* feasted and delighted,
Which hath most reason to love best,
The kind Inviter, or the Invited?
Surely both loved very well,
But *Mary* was the Debtor,
And upon that account, she should
In reason love the better.
Ones Love was spiritual, to'thers Carnal;
One kist his Hand, t'other his Glove:
As Mortal is below Eternal,
Martha's was less than *Mary*'s Love.
How blessed then is he, great God,
Whose Heart always remembers
To render *Mary*'s Love to thee,
And *Martha*'s to thy Members.

XXXVII. *Upon our blessed Saviour, and the rich young Man,* Matthew 19. 16.

A Young Man came to Christ,
And asked him how he
Of Everlasting Life and Joy
Might a Partaker be.

Christ tells him that he must
All God's Commands obey.
He answers he had kept them all
From his Youth to that day.

Jesus then to him said,
If thou wilt perfect be,
Sell all thou hast; take up thy Cross,
And come and follow me.

Our blessed Lord agreed
A while with this Rich Youth;
But parted now: He thought it hard
To leave all for the Truth.

Had he had now the Will,
And Power in his Hand,
To keep all God's Commandments,
But as he kept his Land.

No doubt his Soul at length
Had found the sweet Fruition
Of his own good Desires and Hopes,
For which he did Petition.

But he must sell his Land,
And follow, or else not
His Heaven and Happiness obtain:
O now his Heaven's too hot.

He

He hastens now away,
He has no business there;
He'll rather go without his Heaven,
Then buy his Heaven too dear.

XXXVIII. *Upon the Passion of our Blessed Saviour.*

THE Earth did quake and tremble,
The Sun's most glorious Eye
Now gave no Light, as loth to see
The Lord of Glory die.

The Skies were cloth'd in black,
And the harmonious Spheres
Their usual Order now forget,
The Clouds distilled Tears.

The Dead out of their Graves
Arose to give him Room;
And every Grave did seem to gape,
As if to be his Tomb.

The Heavens astonished,
Sent down temendous Thunder;
Yea, the Foundations of the World
Did shake, to lose their Founder.

Th' impatient Temple rent
Her sacred Vail in two,
To teach our hard and sinful Hearts
What our bad Hearts should do.

Shall senseless things do thus?
Blest God! and shall not I
Let one poor drop fall from mine Eyes,
To see my Saviour dye.

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What our bad Hearts should do.

Shall senseless things do thus?
Blest God! and shall not I
Let one poor drop fall from mine Eyes,
To see my Saviour dye.

O let my Tears flow down,
And trickle one by one,
Till they have Pierc'd this Heart of mine,
That's harder than a Stone.

XXXIX. The Conclusion.

O Blessed Jesus who
Wert King of Heaven and Earth,
How meanly wast thou treated, how
Attended at thy Birth?
A Manger was thy Cradle,
And a poor homely Stable
Serv'd for thy Privy Chamber then,
And Mary's Knees thy Table.
Thieves were thy Courtiers then,
The Cross was then thy Throne.
Thy Diet then was bitter Gall,
A Wreath of Thorns thy Crown.

All this the King of Glory
Endured, and much more,
That we poor Sinners might be Kings,
Who were but Slaves before.
To this great King, let us
Our thankful Voices raise,
And not be dumb, while Angels sing
Our great Redeemer's Praise.
Let us with Angels join
Glory to God on high,
Peace upon Earth, good will to Men;
Amen, Amen, say I.

FINIS.